JANUARY 15, 1965
MUSIC GROUP

As you remember now in what we did last week, I would like to record also what we talk about on Friday evening because every once in a while you know how it is; sometimes one can have a very happy formulation and it is now my habit to record as much as possible whenever it has anything to do with work. You realize that it is not a question for me that I think it is so important. At the same time, we all make an effort to come here; and in order to make sure that the particular level that we could reach may be useful, even later when you may want to remember it, that it might be worthwhile at very little expense and cost that you have something to go by; x the same way as you might have it regarding music which we put on tape. Also not to eternalize it because I do not think it is worth that; but, in any event, to have something that is perhaps a little bit more permanent than your memory because the memory of people is not always sharply enough defined and something ti cannot contain everything that we either talk about or even listen to. And you know this by experience because whenever you have gone over hymeans of a tape either a meeting or music, there is something else that perhaps you then hear which you may not have heard before. And also you realize that I am trying to condense as much as I possibly can in whatever is still left of, let's say, my life. And, without having any particular indication, I have said it beford, I know more and more that time is short and I want to use it to the best of, to say it selfishly, my advantage.

I want to say something about work in general which sometimes is not sufficiently understood. Abd I touched on it last Tuesday. That is the difference between preparation for work in order to acquire a form of energy with which afterwards you can work. And

I say this distinction has to be made because the question of work is really only when it is in life. And that the different things that we do for perparing, I have many times called it going to church. And I said last Tuesday that in the creation of the world there were days of work, at the end of the day a contemplation; there was a week of work and at the end of the week a day of contemplation to see if everything eas right so that the emphasis there is on the creation of certain things; like in Genesis it was probably the world.

That for us, as far as work is concerned, it is the creation of that what is in life and as much of a conscious state as we can make it. But for that we need energy. We need a certain form of energy for that particular purpose. Otherwise we run dry because to work, that is, to wake up and at the same time to produce energy is a very difficult problem and it is not easy to get at or to be able to carry on conversion of energy while one is awake which means that one is using energy. And usually, I say for a very long time, the amount of energy that is used up in trying to wake up is not sufficiently supplied by the input of conversion while one is trying to be awake.

So, for that reason, we are dependent on energies which can be obtained when we are not as much engaged in daily life so that there is not as much distraction and that energy is stored so that it can be called upon and used whenever it is needed in daily life.

These particular periods of storing energy, that is, to fill an accumulator or a storage battery is done by means of a certain concentrated effort also in life but where we try to separate the different things from life which usually distract us and then try to concentrate as much as we can on the

necessity of accumulating energy. And we do this in different ways. In general I call it going to church or having a rest or ~~xxxxx~~ some times it may be called relaxation.

It is in a period in which the extraneous circumstances are reduced to a minimum, where we also try not to be involved either emotionally or intellectually so that the energy than which we have ~~xxxxxxxxxxx~~ as attention can be concentrated on really putting oneself in such a state that one can receive energy from above or from the deepest of oneself inside.

Again, it is difficult to say exactly where it will come from but the meeting point is somewhere in oneself where it is then ~~xxx~~ stored away, If it possibly can be kept in a state in which it has been receivedm that is, of the qaulity of energy needed for work later on, so much the better. It depends on your state because it is also possible that if energies of that kind, even if they are of a higher nature, when they are received that we, in our state, are not capable of containing it or preserving it on that kind of level. And unless one is very careful it will, yoy might sayy run down again into an ordinary form.

This happens of course quite often when we try to go to church and then are not sufficiently concentrated. And then it is mixed; that is, our attention becomes mixed with ordinary energies of thought and feeling. But the more you could be during such a period of wishing to receive from above or from below, energy for oneself. the more one is awake, the more possibility there is for having it ~~xxx~~ stored away in the proper place. The proper place is a subconsciousness or it is a region connected with Magnetic Center.

I say now by going to church I mean that one is relaxed, tries to relax as well as one can by first emptying the different centers of extra energy which is not needed so that the totality of oneself in the three different centers becomes porous and open. At the same time, one tries to remain alert and if possible awake.

Sometimes, in order to affirm and to hold on to that particular state, since we are subject all the time to the different factors which make us up, of which we consist, it is sometimes useful to give something to do to the different centers so that that kind of enegry that otherwise might dissipate , what we receive has a better chance to be recognized as such and not to be bothered.

For this particular purpose, it is sometimes necessary to do an exercise. An exercise is done in church. That is, not only that the exercise requires the quietness of a surrounding and the freedom from influences which otherwise might affect it, but also for a good exercise it is necessary to prepare. And therefore an exercsie must not be undertaken unless one has prepared sufficiently to do it with the attention that is rwquired.

This refers also to sensing. Sensing is not done any time during the day. Sensing is a very interesting but also an extremely sensitive exercise because we are trying to develop in sensing a faculty which we do not have; again which means the recording of the existence of oneself or part of oneself; that therefor the conditions have to be such that they are most useful and also that one can function most efficiently so that there is no loss of energy that has to go to counteract other influences which usually will detract.

I am now talking about the necessity of the preparation for recieving energy available for work. It is different from a later stage in which such energy is furnished by ones being. Then one

does not have to be dependent so much any more on exercises. One does not really have to go to church because church is there all the time; and all one has to do is to call on it. I have explained it once; as if there is a little alarm clock that one sets then in motion by which the being of that what exists as entity at a higher level is warned that energy is needed down below.

You can form a good picture of that, if you like, if you remember sometimes little shops; when you go in and there is, when you open the door, a little bell; and as you open the door, because of the momement the bell starts to sound, ting a ling, ting a ling; and you close it. That was before the time of electric buzzers. And usually, if you remember such small shops, the woman, very often a woman who owned it was in the back room. But then, when there was a customer there she comes trying to wait on you and probably to sell you something. It is like that.

That is, as if something is in the back room which is notified that there is help required; something is needed. And the customer opening the door indicates that he or she wants something. It is then as if from the level of being something appears because it is called. It is exactly that in which prayer is heard by God when it comes from three centers.

So the question then which can become later a reality, is that one does not have to bother too much with church because church is already within one. And the exercises are already such part of one, like for instance relaxation or like for instance sensing exercises as having developed a sense of a certain quality, a sense organ for becoming aware of oneself, of registering already the existence of oneself as one is without having to detail it to different parts.

I only mention this because you must remember that altho in the beginning many of these things are difficult, that there is a stage possible in which you can do away with the ordinary ~~kitkens~~ little affairs which may be every once in a while now irksome, and it looks as if you will never read when you are still studying the alphabet. There is a point at which one can read without having to spell it out.

You see how interesting and how necessary such exercises and such going to church is because it prepare one for life. But that the only reason for wanting to prepare oneself is the creation of the world - not afterwards the contemplation or not even previously the intention of having to work. The reality of work always must follow since the energy acquired must be used up for that purpose. I would almost say it is sinful when you think that an exercise will do and that all you have to do afterwards is to try to refer during the day to the fact that you have been holy in the morning. Then it is the time to show that you really did as you are supposed to do, that is, that you used the energy that is available for you to wake up during the day as often as you possibly can.

Many times I have compared it to stars, to light points, to dots of consciousness and that is work. For that reason when one tries to work one is not any longer in church. One is instilled by something, One has reached a certain level. The memory of that will enable you to know that there is energy available for a purpose and that at that time it is necessary to use such energy. But then when you are trying, you can be quite, I called it last Tuesday, quite light about it and you do not have to appear any more as if you are in church.

A church after all or an exercise has a tremndous value but you must not over do it. You must remember that even a little bit of that goes a very long way or should go a very long way. And without deprecating the value of such attempts at concentration or unity or wish to become one with oneself or with the infinite, to use that word; that that in intself is nothing at all and that at most it would lead, I have said it before, ti becoming an angel.

It is not the purpose of work. And many times one thinks that if one does it, one does enough and you fall asleep during the day simply because you think you have done your duty in having done an exercise. I would almost say this: It is much more preferable not to do an exercise at ll and to make attempts during the day at work and use up the energy you have for it instead of the reverse - doing an exercise and then forget it.

God does not recognize you - not even in church. It is interesting things that He only will be there with you when you make an attempt of the usage of his the energy of His for seeing Him. What you then confront, you do two things. That is, the outside world does not know it and your appearance to the outside world is the samw as always. That what you are inside is your own affair and that is where God could be. And your attitude towards work has to be sane, also joyful, also willing to find out what you can do without showing it, not even in your attitude, not even in your posture, not even in your voice, not even in anything that is an ordinary manifestation of an ordinart man.

When one works, one is an ordinart man laboring in the vineyard of the Lord. The Lord is not there. He just owns it. And we are trying to work in the day, during the day as often as you can make points of light for yourself in your own darkness. The

church is then somewhere in the village and you are now outside in the country tilling the soil. You are working at the present time to create maybe a garden, maybe some food that you want to grow; like Hamolinddir to grow Choongary. He was finished with all that kind of nonsense even of talking and of trying to convince someone or to argue. There was not hope in that direction. And therefore he went and grew Choongary. That meant he went to work on himself.

I say ~~xkix~~ this because every once in a while it is a misunderstanding that I speak of course from time to time in a very serious way. It is because we talk about the concepts of work. I do not talk then about the application. The application is for you and for me exactly the same: to be as we are in life and then to try to remember. If we can do that we will make much more head way because we will not get stuck on a particular form of behaviour and be identified with it and it certainly will never lead to freedom if you try to continue in some kind of form that you so called think belongs to work.

Work as a human being can become gradually, out of such a human being, growing into that what is more harmonious. But the sounds of the Earth,/as long as one still is on Earth the sounds of your feet when you walk on the Earth still have to give you the measure and the rhythem of that what could become the basis of a harmonsious sound which you finally hope to strike as a harmonious man.

So, for that reason, I want to make sure that you understand the place of an exercise and the place of church. And without, as I said before, minimizing them, put them in the proper place because the totality of yourself as you behave during the day is really that what counts - and the rest, ~~it~~ it will not help you a bit to say "I have been to church" when on Monday or Tuesday morning you kill everything around you.

It belongs exactly on the samw way to meetings. In meetings you can be if you are awake; also when we have a little music, if you are awake, you can take in materual and then you go home, you digest it and then you show it. Youdo not have to show it now. All you have to do is to take it in, to be porous, open, inprejudiced. Many times at meetings it is needed to be unprejudiced, to take in regardless of what you understand at that moment, regardless even if you agree or not agree.

It really does not matter at all if you agree or not agree because even if you do not agree ym maybe it could be quite useful if it sets up in you some kind of antagonism so that you have to him find out what is the truth for yourself. I much rather have you disagree instead of being asleep. And on the other hand, you know, I do not want to convince you because the accent of your kk work is always one yourself.

If you do not realize that by now, you must know that what I say, not even what Gurdjieff says but what is the truth for yourself based on your own experience, that is what is going to take you to Heaven. That is what is going to create withint you at least the possibility of development. That is where ultimately you can live. You cannot live in Gurdjieff's house. You cannot live in anything that he has produced. But he says to you, "Take it whenever you wish." If you do, it is not his any more. But it is like the five loaves and the fishes - there is much more left after the multitude has been fed. The multitude is all forms of behaviour of yourself. You feed it until it is satisfied. And then whatever is left belongs to the Lord. That is your Soul.

So children, to work, to work in that way - so simple but much more real and with your feet on the ground, one, two, three, four. I wish to work. I can because I wish.

PART II

I would like to add something to what I said last week because you maybe have thought about it; maybe it has puzzled you a little bit; maybe you do not know exactly what I mean. As you remember, those who were here, we talked about sex. We talked about the good usem of sex and also the bad use.

But, you see, in order to be able to do that, you have to develop certain things; and that what you have to develop is an emotional content of yourself. Emotional Body, if one works, has the possibility of growing out, that what is now potential in one as feeling and which, as you know, I have compared to the Do Re Mi, as if it is in a state of gestation, ready to be born as soon as there is a wish to be born. And that the wish to be born is not in ordinary man because for him, for his purpose, the Sol La Si of physical body, his octave, fufills the functions of feelings and also the function of intellect quite sufficiently for a man. And that all there is of his Emotional Body, as I say, conceived but not borb, which because of its little development gives us a very small opportunity really to feel.

And that if one want s to develop a feeling body, it is not sufficient only to have it it started with breathing and come up to a certain point because what is there of our feelings is already so mixed with that what is there of the physical body that, I said it the other day, it is impossible to separate it at the present time, in any humna being, any feeling you have from a state of your physical body. And that in order to try to find a pure feeling without expressions as it were in the form of a manifestation is practically impossible.

I do not want to say it does not exist. It does exist in the life of some people and it can exist also in the life of every person at a certain moment, When something takes place that takes

your breath away, it has then the possibility of an expression of a feeling because your physical body need not be there then and you could have the experience of living at that moment in your feeling.

Also, when one has a very fervent desire to wish to continue to live which sometimes is expressed in a religious manner of belief in a deity or belief in the possibility of xx man continuing to live, that is, that he is immortal or that man feelings that regarding his fellow man there is a possibility of a relationship which ought to be developed but which very often, whne he tries, he cannot do because he does not know thw words for it and he does not know the proper atttitude.

But it is exactly in that particular part that a man as hope and that there is a potentiality for him; and that that is centered, when one works, on the idea of wish for further development which then takes place in the Do Re Mi of the Kesdjan Body in principle and then, because of that, singles itself out, separates itself out from the manifestation of the body. That is, onehas, if one is in a state of relaxation, that is, when the body itself has not domands on one, one is still abot to feel as if inspired with a wish for further growth.

And it is this kind of feeling that I talk about which belongs to amn number four which gives him, at the moment when he experiences this, the hope that a possibility for him exists which, if he only knows how to manifest it, could actually become for him a guiding principle. In order to develop this of course work is needed. But the wish has to be there to grow. And then, with that, I have said many times, one reaches Fax at the dtate of the Do Re Mi; at the Mi it is the point at which this wish is bron and you might say xxxxx sees light and at that moment wishes to continue to grow and can only grow when there is instilled it in, I have called it, a

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conscious effort or a conscious impression. It means really an impression which one receives in a state of consciousness. This then functions practically you might say like an outside shock. In reality the problem is different.

I do not know in how far you ever have thought about outside shocks. But an outside shock is not something you wait for. It is not something like waiting for the streetcar which never comes. It is within an octave the possibility of striking the Do of ones existence. And this applies to each octave. Together with the Si Do of the accomplishment of there where the end of ones development could be and the combination of these two produces in Fa a condition by means of which Fa can be affected, ready to be affected and creates around Ga a certain conditions which functions as if it sucks up energy from the outside.

So that the fundamental reason for the outside shock is an inner condition but it has to be started with, in the forst place, a realization of being alive; in the second place, for wishing to over come the difficulties there are for further growth. This is Si Do. That is the wish in the physical sense to be free. In the emotional sense, that is the Si Do of the emotions which also has to be struck in order to recive conscious impressions, is necessary the realization of ones own aim for the purpose of making a Soul. This is Si Do in an emotional sense. That is the end of Kesdjan. And only when when I wish to grow further than just Si Do, that is, that I wish to continue with the growth of Soul or Intellectual Body, that only then Kesdjan will start to form, that is, in its Sol La Si.

So that the conscious impressions are entirely based, that is, the being able to recieve conscious impressions are based on the state of my feeling center, how it wishes to finction, how it

believes in the possibility of grwoth and how it is willing to grow for the purpose of growth or development of Soul Body.

For that reason Emotional Body is extremely important. It is the means by which we can reach consciousness. It is also the means by which we can understand our physical behaviour. It is the means by which Do Re Mi of that body is changed over into a living entity. It is also that for the material needed for the growth of Kesdjan, I have to use the condition of of my physical body. It also means that in order to understand the condition of my physical bdoy I have to understand what is the relationship of an emotional relationship between two people or between more than one or two or three.

One is, of course, let's call it, to give it a name, marriage. The other is the love of mankind. Most of us do not reach the love of mankind than only with a very few aroundus. But quite definitely it is possible to have a love for one person in the sense of wishing to develop a emotional body and an emotional attachment. It is this emotional attachment that will enable us to govern what else is required regarding the expenditure of sex energy.

It is one of the hardest things to come by. It is also one of the hardest things to give up. That is, when once an emotional attachment exists, it exists forever. It is quite different with the physical body and it is also different with intellect. The physical body can forget after some time and the Intellectual Body can argue itself out of it. But an emotional Body never can when it has reached the Si Do of Kesdjan. And these people who have to give up for some reason or other are doomed to live constantly with that what is already eternal in them and because of this particular quality it has the power over over the regulation

of ones mind and ones body.

I wanted to explain that because you may not have understood how to work. You work with your feeling. You make out of your feelings a real emotion. You make the emotion as it were count. You make the emotions such that it will never leave you. You will run the risk that it will kill you but at least you will have lived. It is very important to see this because one must not even try or dare unless one is willing to give ones life.

But if it is possible to reach it, there is an experience which cannot be expressed in words, not even intellectually, not even thru a physical means. It stands by itself. It exists by itself. It is without words. It is without air; that is, the striking of that, that one is out of breath; that it has taken ones breath away. It is pure emotion existing in itself without any manifestation or even the need for manifestation. You might say it is a higher form of life.

It definitely is the basis for love of mankind; that is, for considering, as the Bible says, all people, all persons as your brothers and sisters. One can never do it unless one has an emotional attachment of that kind. And that it is worthwhile striving for; that even that on the Sol La Si of that development there are so many light points and gradually freeing oneself because don't forget that the Sol La Si is above the Si Do of physical and for that reason it constantly can look at the Si Do; that is the freedom of wishing of the body with an almost benevolent attitude of realizing in what respect certain things have to be given up. And when one learns regarding that, then one will gradually see or prppare oneself for the possibility of understanding of the Si Do

The proof of having reached it, that is, that it is a permanent quality of (feeling ? - being?), the proof is that it does

not bind one. That is, for the development of Soul it can also then be given up. It remains in its place but it will not affect one any longer since the Sol La Si of Soul is again above the Si Do of Kesdjan.

I said last week, do not consider these things too theoretical. They are not La at all. They are quite down to Earth. They are quite necessary for one to think about, try to understand it, to put oneself in that position of wishing to understand and then to act, if one can, as much as one can in accordance with it. It will make different men of us, different persons, differently accentuated, with a different point of gravity. It will really be of help.

Music can help you because it can touch exactly the Sol La Si. I said many times it depends on your openness. Music can affect you in three centers. It will effect you in Sol and in La and in Si. Whichever comes first depends on your configuration, your type. It does not matter since it is a triad. It does not matter where the force enters a triad. There is material for all three and the development will be in accordance with the possibility of making a unit, an entity out of the three. And it will then develop Si. Si, in this sense, becomes the possession not possessed. So, if you wish to drink, drink.

Part III

There is one thing that still is required in order to understand what one has to do. Because the state in which one has to be not only has to be receptive, but it has to be ready to go. When Beelzebub was on Mars he was in a state you might say ready to go. He meant by that ready to fight, ready to observe, ready for any-

thing he would see, ready for accepting that what one is but mostly ready to be kept alive for the sake of continued observation of Earth and fulfill his task so that after that he could go back again to Karatas.

Do not forget he was banished. For whatever reason it was, prematurely interfering, we do it all the time. Whenever we presuppose that a certain something ought to occur to us or that we wish for it veru mcuh, we base it ofcourse on that what is most suitable for us or perhaps following the line of least resistence or in any event we try to xkx introduce into the natural laws certain things that we believe ought to happen. And every once in a while it does happen.

Many times it does not happen simply because we do not know the law. It is quite logical that man, as he tries to develop, triex to become independent of nature. And this of course is true ever since primitive aan tried to protect himself. And that even at the present time scientific development is definitely based on eliminating personal interpretations so that computers and such things electronically will do work independent of man.

So our aim is quite definietely to become free from that what/we think but we are trying to approach in that what what is really truth. And that whenever we wish to achieve a certain result, that one presupposes already that one knows enough about being able to predict what the result should be and that many times we wish fro it, sometimes you pray for it.

This of course, when it does not happen, we are so called disappointed. And the basis of a disappointment of course does not exist because there was absolutely no reason for the

assumption. Nevertheless, because of this, we deserve to be banished. The meaning of that is that I will not have any further possibility of interfering. Taht is, in our own life it means that I try to eliminate all the possibilities for myself to dictate what should happen; and that I start from scratch by setting out a telescope in a place which is comparable to a state of mind and a state of body which is ready to go I say, which is hot under the collar, to use the phrase that Orage used; that is, at the boiling point at which there is as much possibility for the velocity of a reaction to take place in its maximum.

That particular state, if one is there, one starts then to observe. And, as you know in the book, it is the described what happens to the planet Earth from its very beginning; what happened to it when it was split, when there was a catastrophe, when there was a Transapalnian perturbation, when the moon and Anulios were formed and fradually when the atmosphere started to form and when man appeared. These are the things that Beelzebub started with. That was in his lif so, you might say, to atone for that what he had done; to syart from scratch

Our aim should be to start from scratch within ourselves and tp eliminate as much as possible as if we are banished from the possibilities of dictating what should take place in accordance with nature; to put ourselves in such a place that we hane np interest in nature whatsoever because we do not know and we will allow nature to go on in ordinary life,with us however not taking a part.

You see that in that is non identification. That is really to have the true attitude towards oneself, that is, towards ones body, towards earth from the standpoint of Mars, ready to fight,

ready to continue, you might say ready to continue to wish to live, to wish to continue to protect that what is xxfax alive.

This question of aliveness becomes very important regarding work because ubless one is alive to the fact of ones existence and alive to the possibility of further growth, one is dead. And with dead bodies there is absolutely no possibility of work. So, whichever form life takes is useful. Whichever form death takes is not useful. You might say this includes all kind of crazy xxxxxx nonsense provided it is life. And that what we usually condemn in ordinary life as something that does not belong socially is very often allowed regarding the sense of work provided I stay within the limits of what is ordained by the conditions of the Earth where I live. That is. whatever the conditions may be, that I do not get into trouble with the law and that I will not, in the real sense of the word, kill life. So, I cannot become a criminal if I wish to wake up.

I have to be careful that I protect life as it in me, as it is in others and I never must criticize anyone who si alive, stupid as they may be. The aliveness many times is noticable because of the intention. The form it takes is something not acceptable to us but the prinicple, the motivation for it is something that should be accepted. When it is accepted on that basis, then we know that there is life of some kind and what is the requirement is only to try to guide it.

But for yhat you have to understand first that it comes from somewhere and that then the guidance has to be adapted to that where it comes from/ So the problem there regarding relations with others and the relation with oneself is exactly the same: The protection og life, the knowledge where the life came from, either in oneself or

in someone xix else; and then of course the facility of adapting oneself to the possibility of growth from that point, not from the point of manifestation, not from the wish to change the manifestation but kh the change fundamentally from the source and from the source in us. Maybe in a new channel, maybe in something that is still hhe old channel but then renovated and renewed.

The search for a wish to wake up is the search for the source because it is then not hampered by any manifestation. And agin, in that there is that principle of non identification. The closer you are to the source, the further away you are from the xxxxxxxxxx possible manifestation of it. And the wish to work is based on a wish of waking up, not of a wish of chxxxx changing, not for the wish of good weather or no snow when you have o go somewhere.

Regarding work, it is I wish to be awake. And then almost you might say, "come what may" because it will not matter then if one is awake what will happen/ I have said it many times, it is better to die when one is awake then to die unconsciously. But many times when you die, you will be awake bût since you then see your whole life and that that life happened to be from the standpoint of death in darkness, you will have a very difficult time dying because you will feel quilty. So, may we not feel quilty at the moment of our death.

Tape # 712

Music - January 15, 1965.

Carol Ferrara

Pages 1 - 19

Part I - pgs. 1-9

Part II - pgs. 9-15

Part III - 15-19

Preparation for Work - acquiring energy with which afterwards you can Work.

page 1 -

Energy - can be obtained when we are not as much engaged in daily life - distracted

Accumulating Energy - (analogy - going to church)

extraneous circumstances are reduced to a minimum

Concentration - attention

storing energy in the proper place

Magnetic Center pages 2-3

Exercises - done in church with attention

Sensing in order not to dissipate energy

page 4

Later Stages - energy is furnished by one's Being. Church is there all the time - to call on it

page 5

Work - must always follow -

energy acquired must be used for that purpose

sinful - to think just an exercise will do.

page 6

~~Following of~~

God will not recognize you in church only when you make usage of the energy

Hanvolinadir - grows Choongary.

pgs. 7-8

Work - simple, real, feet on the ground - Will

page 9

Part II

Emotional Body - ready to be born - a wish.

Feelings - mixed with or from a state of the physical body

Pure Feeling - without manifestation - physical body need not be there. Wish for further growth. [redacted] Man number 4 [redacted]

Conscious effort - shocks being able to receive conscious impressions based on the state of feeling center